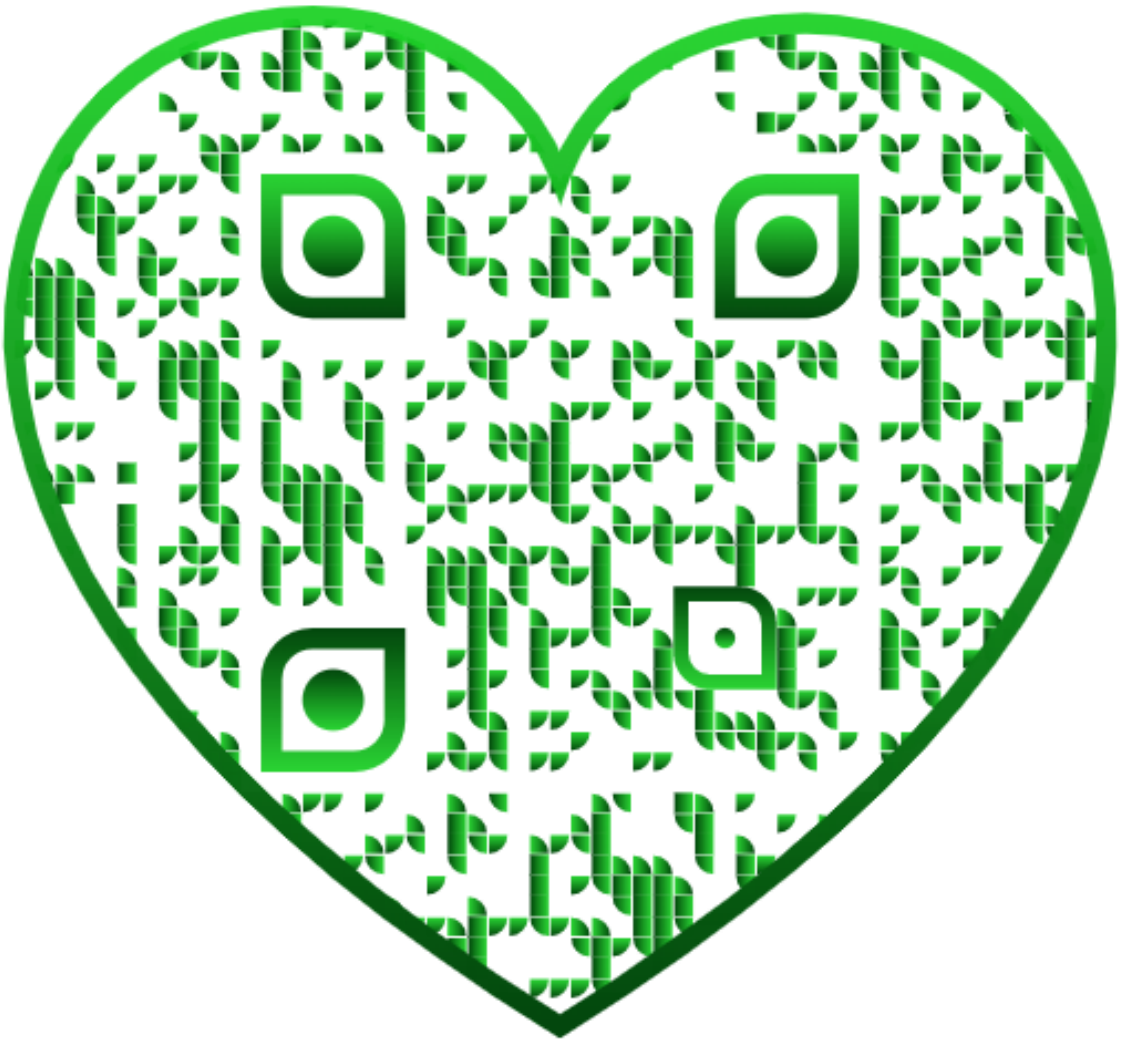
Atlantis
An Interpretation

Manly P. Hall



ATLANTIS

An Interpretation

REVISED EDITION
With Supplementary Notes
& Bibliography

by Manly P. Hall

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Introduction

The most famous of all accounts describing the condition of Atlantis and the causes for its destruction are to be found in the *Critias* and *Timaeus* of Plato. Most modern books dealing with the problem of Atlantis are built upon Plato's description. The integrity and learning of this great philosopher can not easily be assailed. Had it not been for the weight of Plato's authority, the whole subject would have been discredited by modern archeologists.

There is, however, in fairness to both sides of the controversy, a certain weakness in Plato's story. The thoughtful reader is impressed immediately by the allegorical and symbolical parts of the account. While these do not detract from the possibility that an Atlantic continent actually existed, they do present the necessary elements for an alternative interpretation. The anti-Atlantists contend that in the *Critias* Plato takes a flight into fiction, in the words of Plutarch, "manuring the little seed of the Atlantis myth which Solon had discovered in the Egyptian temples."

A Digest of Plato's Account of the Atlantean Empire

According to tradition, Solon was given to the writing of poetry, and had intended to preserve the Atlantic story in the form of a great epic. But the responsibilities of statecraft pressing in upon the aged man forced him to abandon his purpose. Solon told the story to his intimate friend Dropis, who in turn recited it to his son Critias. In his ninetieth year Critias communicated the account to his grandson of the same name, who later became a disciple of Socrates. It is in this way that the account descended, to be incorporated finally in the Platonic dialogues as part of a conversation between the younger Critias and his master Socrates.

Solon, visiting Egypt, was nobly received by the priests of Sais. At his request the Egyptians recited for him the ancient history of the Greek states. Their narration included an account of an expedition against the Hellenes attempted by the princes of Atlantis. The *Timaeus* contains the following summary:

"In this Atlantic island a combination of kings was formed, who with mighty and wonderful power subdued the whole island, together with many other islands and part of the continent; and besides this subjected to their domination all Libya as far as Egypt; and Europe as far as the Tyrrhene Sea. And when they were collected in a powerful league, they endeavored to enslave all our regions and yours, and besides this all those places situated within the mouth of the Atlantic Sea. ... But in succeeding time prodigious earthquakes and deluges taking place, and bringing

with them desolation in the space of one day and night, all the warlike race of the Atlanteans was at once merged under the earth; and the Atlantic island itself being absorbed in the sea, entirely disappeared. And hence the sea at present is innavigable, arising from the gradually impeding mud which the subsiding island produced. And this, O Socrates, is the sum of what the elder Critias repeated from the narration of Solon."

A fuller account is contained in the *Critias*. In this dialogue the younger Critias enlarges the description which he received when but ten years of age from his grandfather.

In ancient times the gods were allotted several parts of the earth, each receiving a part proper to himself and accomplishing the distribution by righteous and proper means. The various divinities established their races and civilizations, and ruled over them with wisdom and virtue.

But through the ages numerous catastrophes destroyed these ancient civilizations until only traditions remained; vague memories of ancient splendors and the divine order of life under which all men dwelt together in peace.

Poseidon, god of the seas and the whole humid distribution of nature, received for his lot the island continent of Atlantis which was greater in size than all of Libya and Asia. At that time the Atlantic lands were inhabited by primitive creatures, men born from the earth who abode in a crude and barbarous condition.

In the central mountainous part of the Atlantic island dwelt Evenor, his wife Leucippe, and an only daughter whose name in the language of the Greeks was Cleito. After the death of her mother and father, Poseidon seeing Cleito alone and unprotected became enamoured of her.

Taking the form of a mortal being, the god Poseidon changed the form of the land about a central hill on which Cleito dwelt. He made alternate zones of sea and land, encircling each other;

two were of land and three were of water; and each of the zones was equidistant every way and as perfect as though turned upon a lathe.

He then caused two springs of water to come up from under the earth, one warm and the other cold, to make fertile the central island. He devised every variety of food, and he caused it to spring up abundantly from the earth so that the island with its mountain became an earthly paradise entirely protected by the great zones which he had fashioned about it.

From Cleito the god Poseidon begat five pairs of men children. He divided the island of Atlantis into ten portions and gave each of them an allotment. To the firstborn of the eldest pair he bestowed the central island containing the dwelling of Cleito, and made him king over all the others. To the other nine he gave great territories and rulership over many men; and he made them princes and their sons after them.

The five pairs of children received their names in this order:

Atlas	*Eumelus*
Ampheres	*Evaemon*
Mneseus	*Autochthon*
Elasippus	*Mestor*
Azaes	*Diaprepas*

It is to be understood that these are the Grecian forms of the original names. Solon declared that the Egyptians had taken the Atlantean names and adapted them to the language of their own country. He, in turn, had taken the Egyptian names and had Grecianized them. This is stated positively in the dialogue.

Atlas had a numerous and noble family. His oldest son inherited the kingdom. Thus, generation after generation the family prospered, and the empire of Atlantis gained so greatly in wealth that never before or again were such riches assembled.

They took minerals and metals from the earth. They domesticated animals and distilled fruits and flowers. There was an abundance of wood; and gold so abounded that they used it to decorate their buildings.

With the passing of generations, bridges were built across the zone of land and sea, and a great canal was dug, uniting the outer zone with the central island. Palaces and temples were built, until the great city of Atlantis surpassed all empires in dignity and glory. A great maritime trade was developed, and wonders were brought from every corner of the earth.

Around the island and its zones they built great protective walls and fortifications, and they plated these walls with brass and with tin and with a strange red metal called orichalcum.

The central island became a veritable acropolis. In the middle was the holy temple dedicated to Cleito and Poseidon on the very ground where her humble dwelling once stood. This temple was inaccessible, and was surrounded by an enclosure of gold. Here had begun the race of the ten princes, and here annually were brought the ten portions of sacrifice.

Proximate to this temple was another dedicated to Poseidon alone, of great height and having a sort of barbaric splendor. The pinnacles were of gold, the roofs of silver, and the interior of the dome was of ivory. In the midst of this temple was placed a great golden statue of the god himself in a chariot drawn by six winged horses and surrounded by a hundred Nereids riding upon dolphins.

In a circle about this temple were statues of the first ten kings and their wives, and many altars for offerings.

Following this description is a detailed account of the palace and its greatness, the houses for servants and retainers, the palaces of titled persons, the stadium, the docks and harbors, and all that forms part of a great metropolis.

The dialogue then describes the terrain of the central island.

It was precipitous on the side toward the sea, but further inland there was a great level plain of oblong shape surrounded by mountains with many rivers and lakes. The plain was cultivated by a race of agriculturists who dwelt there. Great irrigation canals watered the land, and so temperate was the climate that crops were gathered twice yearly.

The citizens of Atlantis were assigned to communities according to their estates and positions. Each community had its leader and all were under the government of the ten kings who were absolute monarchs.

The kings in turn obeyed the laws of Poseidon which had been inscribed by the first men on a column of precious substance which stood in the midst of the island. The most important of the laws were as follows:

They should not take up arms against one another.

All should come to the rescue if any attempt were made to overthrow a royal house.

They were to deliberate in common about war and other matters, giving supremacy to the family of Atlas.

The king was not to have the power of life and death over any of his kinsmen unless he had the consent of the majority of the ten kings.

Such was the vast power which the god Poseidon had set up in the island of Atlantis. Such, likewise, was the strength which the Atlanteans attempted to use for conquest of the world.

For many generations the Atlanteans dwelt together, practicing gentleness and wisdom and despising everything but virtue. They were neither intoxicated by luxury nor did wealth deprive them of their self-control. They saw clearly that their wealth increased as a result of friendshp, one with another.

So the Atlantean continent flourished for many ages until at last the divine portion within the people began to fade away. Their souls became diluted with a mortal admixture and human

nature gained ascendancy. They became unseemly and lost the fairest of their precious gifts.

It was thus that the spirit of conquest came to them. They resolved to increase their lands by violence and by force. Avarice increased and they no longer had eye to see the true happiness.

Zeus, the god of gods who rules with law and is able to perceive all things from his central throne, beholding this once honorable race in a most wretched state, resolved to chastise it. To this end he collected all of the gods into his most holy habitation from which he could see all that partook of generation. And when Zeus had called the gods into conference, he spoke thus—

Here ends Plato's story of Atlantis. Unfortunately, the words of Zeus remain unknown to us. It appears that the Atlanteans in their pride offended their Olympian father. He hurled his thunderbolts against their continent, shaking it with earthquakes and destroying it with horrible combustion.

Thus passed the kingdom before the deluge, and because the catastrophe was so great and so large a part of the civilized earth was destroyed, no records remained except tradition and the two columns set up at Sais.

In this way passed the splendor of the old world, and Atlantis became a myth.

Atlantis, the Lost World

In 1915, M. Pierre Termier, a member of the Academy of Science and Director of Service of the Geological Chart of France, delivered a remarkable lecture on Atlantis before the Institut Oceanographique. This lecture was translated later and published in the *Annual Report of the Board of Regents of the Smithsonian Institution for the year ending June 30,1915.* The valiant French savant declared: "It seems more and more evident that a vast region, continental or made up of great islands, has collapsed west of the Pillars of Hercules." M. Termier's reasons were purely geological and have been well substantiated by subsequent findings.

Theopompus and Marcellus, ancient historians, refer to both a continent and islands in the Atlantic Ocean. Marcellus writes of seven small islands and three great ones which together constituted the Atlantides. Confusion is continually arising as to whether the seven islands mentioned were acutally seven independent land areas or merely seven national divisions of the great continent itself. Many volcanic cataclysms occurred before the last upheaval which finally destroyed Poseidonis—the name given by the Greeks to the last form of the great oceanic continent. The Azores are now regarded as remnants of the mountain peaks of Poseidonis.

In *Isis Unveiled*, H. P. Blavatsky calls attention to the fact that both the story of Atlantis and the name of the country itself came to the Greeks as an historical inheritance from remote antiquity. Crantor, writing circa 300 B.C., declared that in his

time the Atlantean pillars at Sais described by Solon were still in existence. It was from the writing upon these columns that the Egyptians had deciphered the Atlantic story.

Having exhausted the possibilities of the Greek and Egyptian writings, at least until more records come to light, we are justified in turning to the peoples of the old Americas for such information as they may possess on this fascinating subject.

It is possible that Poseidonis was the Land of Mud which, according to the *Troano Codex,* an early writing of the Mayas of Yucatan, was destroyed in the year 6 Kan on the 11th Mulac in the month Zac. Recent discoveries in the departments of Aztec and Mayan chronology now substantiate the approximate date of the Atlantean destruction as preserved by Plato. The time of the submergence of the last remnants of the old Atlantean continent would thus be fixed at approximately 9500 B.C. But when the *Codex* declares that the Land of Mud was sacrificed, that ten countries were torn asunder and scattered, and finally sank, carrying their sixty-four million inhabitants with them, it should be remembered that the ten countries coincide exactly with the number of islands mentioned by Marcellus and the ten kingdoms described by Plato.

The word *atl* itself, like many other Nuahtl, Egyptian, and Greek roots, is probably directly Atlantean. Le Plongeon has shown the similarity between certain Mayan glyphs and the Egyptian hieroglyphs. Gerald Massey assembled an impressive array of parallels in the word forms of widely separated races. The oldest forms of Sanskrit indicate parallelisms with the language of Central America. Research is building up evidence that Mayan is a very ancient language of definite Atlantean origin.

The following sentences from Baldwin's *Ancient America* are illuminating: "The words *Atlas* and *Atlantis* have no satisfactory etymology in any languages known to Europe. They are not Greek, and cannot be traced to any known language of the

Old World."

It would seem reasonable, therefore, to search for the origins of these words in the etymological systems of ancient America. The only part of the New World which developed a refined historical system or perpetuated a systematic record was Central America, composed of the area extending from southern Mexico to the northern parts of South America.

It now appears reasonably certain that the words *Atlas* and *Atlantis* have their origin in the primitive American word *atl* which means *water*. In the calendar system of the Aztecs, the month *Atl* was associated with rains, floods, and storms; its hieroglyph was water from heavily laden clouds. The association between the conception of the universal deluge which destroyed the prehistoric world, and the root word signifying deluge and inundation, should not be dismissed as coincidental.

Early European historians were so profoundly impressed with Plato's detailed description of the Atlantean empire that until the beginning of the 16th century designers of maps often included the Atlantean islands in their charts and globes. It was only after the discovery of America that this practice fell into general disuse.

While Plato took liberties with the old legend, it is obvious that he did not originate the name Atlantis. Had Plato or any of the Greeks fabricated the name for Atlantis, they would have selected a word derived from their own speech to designate the continent. The same could be said for the Egyptians. These learned people bestowed upon their gods and heroes a multitude of names and titles derived from their own language. The derivation of the name for the lost continent from a dialect in the distant Americas is significant.

There is much evidence of Atlantean blood among the red Indians—the Bering Straits migration theory notwithstanding. It is highly possible that Asiatic tribes also reached this country,

and by the mingling of two definite strains of blood produced what we now term the American Indian race. In fact, more than two races may be represented in their blood stream. John Johnson, Esq., in *Archaelogia Americana,* says that the Shawnees, an Algonquin tribe, have a tradition that their ancestors crossed the sea.

These same peoples preserved for many centuries an annual ceremony in celebration of a deliverance, but it is impossible to discover the nature of the evil which they providentially escaped. The catastrophe must have been of considerable import to have become the subject of such perpetuation. May it have been their escape from the sinking Atlantis?

Schoolcraft, in *The Indian Tribes of the United States,* says: "They relate, generally, that there was a deluge at an ancient epoch, which covered the earth, and drowned mankind, except a limited number." Even the Chinese perpetuate an account of the flood, and as it is quite evident that the earth's surface never was entirely inundated, all these accounts may be traced to the Atlantean catastrophe.

There is no more significant fragment bearing on this subject than the famous speech which Montezuma, the Mexican king, delivered to Cortez, the Spanish conqueror: "I would have you to understand before you begin your discourse, that we are not ignorant, or stand in need of your persuasions, to believe that the great prince you obey is descended from our ancient Quetzalcoatl, Lord of the Seven Caves of the Navatlaques, and lawful king of those seven nations which gave beginning to our Mexican empire."

In several of the Mexican codices, the origin of the people is symbolically set forth by diagrams showing seven irregular circles, presumably intended to represent caverns. In each of these is a twisted-up human figure resembling an embryo. These seven are the progenitors of the race.

If we are bold enough to claim that these so-called caverns really signify islands or continents, we shall not be more daring than Col. Hamilton Smith who advances this same hypothesis in his learned work, *The Natural History of the Human Species.* It should be quite evident that when Montezuma refers to Quetzalcoatl as the Lord of the Seven Caves, he does not intend to convey that the divine man—Prince Feathered Serpent—was literally a ruler over seven caverns.

It is a common legend among the American aborigines that their progenitors came forth out of openings in the earth, ascending from their subterranean abodes to escape a flood or deluge loosed by one of the gods of the underworld. In the Navajo account of the deluge, seven deities were involved. The whole account may be a survival of the primitive agricultural mythos. This legend suggests that the Indians had originally inhabited the lowlands, but had fled to the mountains to escape the terrible tidal waves caused by the Atlantean disaster which, temporarily at least, inundated great areas of the earth.

Plato infers that the Atlantean deluge was loosed by the gods because of the sins of men. In the American Indian legends, the flood from which the Red Men escaped in various ways also was an act of retribution on the part of a great manito.

Referring to Montezuma's speech to Cortez, Schoolcraft notes that in speaking of Quetzalcoatl as Lord of the Seven Caves, it probably is implied that he was the lawful chief of seven bands, tribes, or nations, and was metamorphosed into a god by the people to whom he had brought culture and enlightenment.

The occult traditions tell that in an ancient age there were winged serpents upon the earth. The rulers of Atlantis were known as the serpent-kings and the winged serpent was their totem. According to the old traditions, the serpent originally walked upright, but because of his pride and sin he fell. The "fallen serpents" may well have been the famous Atlantean

sorcerer-kings described in Oriental secret lore.

Among the Portuguese, there is a legend of a mysterious island called by them *Isla das Sete Cidades,* the Island of the Seven Cities or Antilla. Are these seven cities the Seven Golden Cities of Cibola for which the Spanish sought in their conquest of Lower California? Are they also the original seven cities ruled over by the "feathered serpents" or "winged seraphs"?

The thought of the serpents is not so far-fetched when we remember that the Arab geographers always referred to Antilla, or Atlantis, as the Dragon's Isle. Was the dragon the great King Thevetat, the mysterious spirit who ruled Atlantis from the air, unseen at any time, and according to the ancient traditions, whose agents upon the earth were the serpent-kings who carried his feathered scepter as a symbol of their regency? If so, then the natural symbol for this dragon-king, Lord of the Seven Cities or Nations, would be the seven-headed serpent which is perpetuated, as the seven-headed Naga of Cambodia. Similarly, the Atlantean empire is represented by a strange dragon whose heads represent the sources of the race and whose long coils reveal the migrations of the Atlanteans in their serpentine path across the world.

The account of Atlantis being under the dominion of a great invisible being may have given rise to certain Celtic legends, particularly those dealing with the account of how Ireland was originally peopled by an invisible race and ruled over by an aerial king. These myths may have come to Ireland by way of the "men from the sea," accounts of whom have been preserved in their traditions. Their descendants, the Druids, were the "snakes" whom St. Patrick is supposed to have destroyed.

Both Homer and Horace apparently sensed the allegorical import of Atlantis, for by reading between the lines one gathers from their writings the impression that to them Atlantis signified a superior universe or higher world, possibly the one which descended into matter when the physical universe was created.

This was the fabled Eden, or that antediluvian sphere referred to in scriptures as ruled over by the kings of Edom. Atlantis thus becomes the Elysian Fields or the Abode of the Blessed, and the Avalon of the Welsh.

The Atlantides, or Seven Islands, are described by early mythologists as the seven Pleiades, the daughters of Atlas, for they were lifted out of the depths on the shoulders of the great giant of the earth. It should be remembered that ancient myths must be interpreted by seven different keys. Therefore each fable signifies the seven different phases of universal development.

In order that the wide extent of the Atlantis story may better be appreciated, let us consider the words of Louis Jacolliot, a French writer on Oriental philosophies. In his *Histoire des Vierge* he shows that there are traditional accounts of both the continent and the disaster which destroyed it preserved among nearly all civilized people:

"A religious belief, common to Malacca and Polynesia, the two opposite extremes of the Oceanic world, affirms that all these islands once formed two immense countries, inhabited by yellow men and black men, always at war; and that the gods, wearied with their quarrels, having charged Ocean to pacify them, the latter swallowed up the two continents, and since then it has been impossible to make him give up his captives."

The other continent referred to by M. Jacolliot is unquestionably Lemuria, a great area of land which is said to have disappeared prior to the sinking of Atlantis, leaving only the Australasian archipelago. Fragmentary information concerning these continents is continually coming to light in different parts of Asia, and geology adds its confirmation to the old traditions.

A discussion of Atlantis would be incomplete without a brief outline of the causes for its disappearance. The explanation given in the old occult writings is substantially as follows:

The great King Thevetat, the invisible dragon, is what Eliphas Levi called the "astral light." This is the same force which the Knights Templars were accused of worshiping under the name of the Goat of Mendes. The astral light is the sphere of sorcery or what the ancients termed "infernal magic." The ruler of this sphere is the great fire prince, Samael, who is supposed to have taken upon himself the form of a serpent when he seduced Eve. His is the sphere of fire, or more correctly, the sphere of ambition with which the ancients identified the martial spirit.

The Atlanteans were natural psychics. They could see the invisible worlds and possessed, in part, the secret of functioning in them. But they did not understand completely the mystery of the astral light.

Nearly all aboriginal peoples worship various forms of demons, elementals, spirits, and ghosts. The present red and black races are of Atlantean origin, and their demons, shades, specters, wraiths, and vampires are characters which their progenitors actually saw or precipitated by the power of imagination in the subtle, fluidic essence of the astral light.

The question as to what caused the destruction of Atlantis, then, is very simply answered. The Atlanteans did not possess the power to control the imagery projected into the astral light by human thought and emotion.

Atlantis never produced a philosopher. How then, might be asked, can an individual or a race possess supernatural power without philosophy?

This question can be answered by another. Why are mediums so often illiterate, and though usually quite ignorant of the affairs of the living, yet have the ability to talk with the dead?

The Atlanteans, like the mediums, did not possess supernatural powers—they were possessed by the powers. They were moved by the astral light like a planchette. As the sphere of the astral king was one of excess and fury, he poured forth his

qualities through them until the whole civilization collapsed in a common ruin.

Before the destruction of the continent, the Atlanteans were divided, for within a portion of the people was born the realization of personal responsibility. These escaped from the rulership of the dragon king, and obeying the instructions of the great white lord prepared for themselves a better destiny. When the destruction came and the sorcerers were consumed by the fire which they themselves had invoked, the white adepts led by the great father of the Thinkithians (Noah) escaped and established themselves in lands which survived the great destruction.

The demon king Thevetat did not always control Atlantis. He gradually gained dominion over it as an evil habit gradually gains control of human life, until he finally obsessed the land. The Atlantean adepts (superior beings who incarnated in Atlantis to protect the people) could no longer protect the continent from the demons of the astral light, and so they became the leaders of the several migrations.

These adepts were also termed serpents, but with them the serpent had been raised as is described in the Bible. Quetzalcoatl is symbolized by an upraised snake, and is pictured as carrying a cross. He is one of these white adepts, for it is declared in the codices that he was a "white" man, a term which may mean purity rather than color.

In the great chain of civilization Atlantis is the missing link without which many of the greatest mysteries of anthropology must remain unsolved. Also, as Ignatius Donnelly reminds us, Atlantis is the unsuspected basis of nearly all great world mythologies with their weird tales of giants and demons battling for ages against the gods.

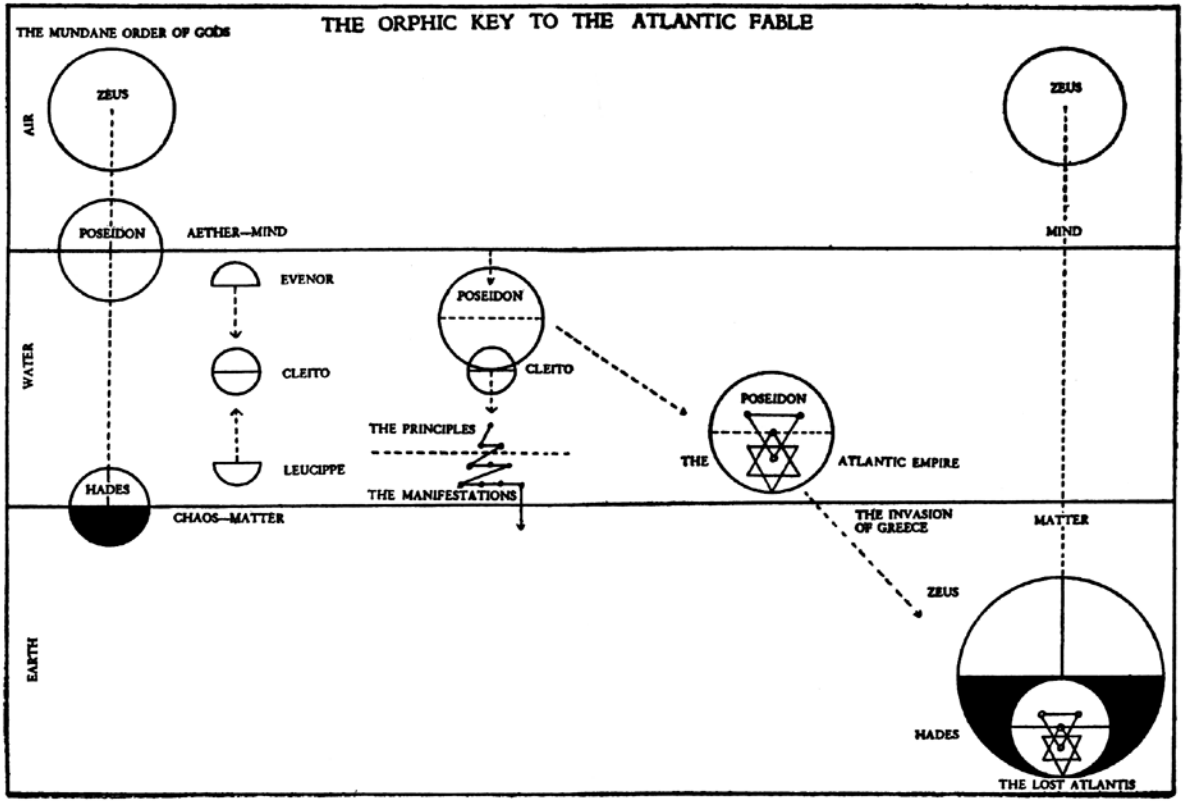
It is my present purpose to indicate the true secret of Plato's account of Atlantis. The historical existence of the continent will some day be established, but the philosophical Atlantis is a

more difficult riddle. In Plato's account are to be found all of the elements necessary to reveal the true secret. As great saints and heroes of the past have come to be identified with the religious doctrines which they founded, and as a consequence have been deified, so there is a twofold Atlantis. There is the historical continent which sank in the Atlantic Ocean, and the philsophical continent, an ingenious device by means of which Plato revealed and yet concealed the most profound arcana of the Eleusinian Mysteries.

We shall close this section with another quotation from M. Termier's address to the Institut Oceanographique:

"I dream of the last night of Atlantis, to which perhaps the last night, that "great night" of humanity will bear semblance. The young men have all departed for the war, beyond the islands of the Levant and the distant Pillars of Hercules; those who remain, men of mature age, women, children, old men, and priests, anxiously search the marine horizon, hoping there to see the first sails appearing, heralds of the warriors' return. But tonight the horizon is dark and vacant. How shadowy the sea grows; how threatening is the sky so overcast. The earth for some days has shuddered and trembled. The sun seems rent asunder, here and there exhaling fiery vapors. It is even reported that some of the mountain craters have opened, whence smoke and flames belch forth and stones and ashes are hurled into the air.

Now on all sides a warm gray powder is raining down. Night has quite fallen, fearful darkness; nothing can be seen without lighted torches. Suddenly seized with blind terror, the multitude rushes into the temples; but lo! even the temples crumble, while the sea advances and invades the shore, its cruel clamor rising loud above all other noise. What takes place might indeed be the Divine wrath. Then quiet reigns; no longer are there either mountains or shores; no longer anything save the restless sea, asleep under the tropic sky."


THE ORPHIC KEY TO THE ATLANTIC FABLE
THE MUNDANE ORDER OF GODS
AIR
ZEUS
POSEIDON
AETHER—MIND
WATER
EVENOR
CLEITO
LEUCIPPE
HADES
CHAOS—MATTER
EARTH
POSEIDON
CLEITO
THE PRINCIPLES
THE MANIFESTATIONS
POSEIDON
THE
ATLANTIC EMPIRE
THE INVASION OF GREECE
ZEUS
ZEUS
MIND
MATTER
HADES
THE LOST ATLANTIS

The Key to the Atlantic Fable

Marcellus, in his *History of Ethiopia,* wrote of Atlantis; "For they relate that in their time there were seven islands in the Atlantic sea, sacred to Proserpine; and besides these, three others of an immense magnitude; one of which was sacred to Pluto, another to Ammon, and another, which is the middle of these, and is of a thousand stadia, to Neptune."

The most learned of the interpreters of Plato were the Neoplatonists of Alexandria. Neoplatonism flourished in the first centuries of the Christian era and included a number of outstanding thinkers. Among these should be mentioned Porphyry, Proclus, Iamblichus, and Syrianus. To these may be added the name of Origen, the ante-Nicene father, whose opinions on many subjects were definitely Platonic. The Neoplatonists agreed that the story of Atlantis should be accepted as both historical and allegorical, but they were at variance as to the true interpretation. Certain opinions of these learned men form the basis of my interpretation.

The Orphic theology, which is the true foundation of the Greek philosophical system, is an exceedingly intricate and profound subject. The keys to the allegorical Atlantis story are to be found in the ritualism and fantasy of the Orphic rites.

The Orphics divided the universe, visible and invisible, into three parts. The Orphic initiate Pythagoras named these parts in descending order, the Supreme World, the Superior World, and the Inferior World.

The Supreme World was the abode of pure truth and consisted of one single substance and essence, the Divine Nature Itself, formless and unbegotten, eternal and incorruptible.

The Superior World was the dwelling place of the principles, the gods, the qualities and manifestations of the Divine Nature; here dwelt the causes of all material phenomena, invisible in their own natures but visible through their manifestations.

The lowest or Inferior World was the plane of corruptible forms, the sphere of bodies and of such tangible natures as have beginning and end. The Inferior World frequently is referred to as the sphere of generation.

The three worlds, in the terminology of the Orphics, are referred to as the bodies of the blessed gods. Heaven, or Ouranos, ruled the first or Supreme World. Kronos, the aged god of the crooked tooth, devourer of his own progeny, ruled the Superior World. Zeus, the demiurgus or material creator, from his ethereal throne controlled the destiny of the Inferior World.

For our purpose, it should be especially remembered that Zeus is the third person of the great triad of gods, lord of the physical universe, regent of matter in all of its forms and conditions, and the chief of the order of gods which rule the planets, stars, constellations, and elements.

The ancients recognized three conditions of matter. The highest they termed airy or intellectual; the second they termed watery or spermatic; and the third they termed earthy or corporeal.

These three conditions of matter were, therefore, properly termed the three natures of Zeus. They personified the three parts of matter, regarding them as the bodies and abodes of the principal mundane gods. The airy or intellectual region they allotted to Zeus under the form of Jupiter-Ammon. The watery or spermatic they allotted to Zeus-Poseidon, or Zeus, lord of the humid ethers. And the earthy or corporeal part they

allotted to Zeus-Hades, or the subterranean Zeus, lord of the underworld.

In this way, Zeus, the airy, intellectual part of the material world, dominated the three conditions or states of matter, fashioning them into the cosmos through the powers conferred upon him by the supermundane gods who abode in the superior sphere far beyond the cognition of mortals.

The material creation of worlds, or more correctly their material generation or manifestation, therefore, occurred on three planes sequentially. There was first the world idea which arose in the mind of Zeus on the plane of airy intellect. It is, therefore, explained that Zeus first contemplated the abyss or outer space (matter) and envisioned the pattern of the worlds. This pattern of intellectual conception of creation then descended into the watery or spermatic level where it became what Plato called the archetype. The creative, forming power passed from Zeus to Poseidon; that is, the newly formed universe came under the laws of the etheric, humid, germinating sphere. At this stage, we enter upon the actual beginning of the Atlantean allegory.

It should be remembered that the universe was not yet visible as a corporeal body. Rather the germs of the universe had been immersed in the seminal fluids of Space. The principle of body building, of forming and reproducing, was being developed within the spiritual nature of the world. Poseidon, the personification of humidity and moisture, was the peculiar guardian and god of this project.

The supermundane gods, acting through Zeus, distributed Space to the twelve zodiacal orders of gods. To the last of these, Poseidon, lord of the constellation of the fishes, was assigned the empire of the watery element. It was here that he was to establish his kingdom and rule over it. It should not be interpreted that Poseidon merely received the watery parts of the planet earth. At the time the gods distributed the universe, there was no earth

and no sea as we know them. The sea over which Poseiden was given rulership was the humidity of Space within which the forms of the world were to be built. In the allegory, the universal place of generation is set forth in terms of the form of the solar system with its planets, or of the earth with its zones.

Having received his allotment, Poseidon began the process of fashioning his world. The humid ethers of the watery diffusion were divided by the Greeks into two parts, the one denoting a spiritous state, and the other a grosser or sedimentary. Working through the higher parts of the ether upon the lower parts, therefore, Poseidon is said to have brought them together or united them. The higher ether was called Evenor, and the lower ether, Leucippe. From their union was produced Cleito, or the etheric body of the solar system.

Cleito is referred to as an orphan because her very emergence was the result of the union of the extremes which produced her. And the extremes themselves ceased to exist when their equilibrium had been accomplished. As hydrogen and oxygen disappear as pure elements in the visible compound of water, so the etheric extremes lost their identity in their own progeny.

The family of Cleito is referred to as barbaric or primitive because it represented the humid substance itself, irrational and uncultured, until it was quickened or related into manifestation through the overshadowing of intelligence.

When the humid body of the solar system of the planet was prepared, the god Poseidon took upon himself a humid form, described in the Chaldaic Oracles as serpentine, that is, vibratory. In this form, he united with Cleito, and from this union was born a tetractys, the Pythagorean pattern of ten dots, the key to the entire formula of material generation. These ten dots are, likewise, the ten brothers, the framework of the material world and the common denominator of all magnitude and multitude.

Let us now pause for a moment to review several important points. In the quotation from Marcellus, it is stated that the Atlantic continent consisted of seven islands sacred to Proserpine, and three immense continents, one sacred to Jupiter, the second to Pluto, and the third, between these two, to Neptune. The three great continents represent the three parts of the Inferior World of Pythagoras—the airy, the watery, and the earthy. The central continent between the extremes, the abode of Poseidon, is the location of the watery empire, Atlantis. The seven smaller islands sacred to Proserpine are the planets which surround the body of the sun in the solar system, or the seven continents which emerge sequentially from the imperishable island with its zones of land and water in the evolution of life itself.

In describing the ten numbers, Pythagoras said that there were two orders of numbers, numeration and numerals. The numerations are the souls of the numbers, and the numerals are the bodies of the numerations. He explains thus:

"Unity is the numeration called the monad, and the number one is the body of that numeration. The monad symbolizes the one as all, and the numeral symbolizes the all as one. The numerations are the subjective patterns or ideas, and the numerals are the shadows of these patterns cast in the physical substances of the world."

In the Atlantic fable, the ten sons of Cleito are the numerations—monad, dual, triad, tetrad, etc., the principles of the numbers. By the same analogy, the Atlantic empire was to our material creation as we now know it, what the numerations are to the numbers, that is, it was the archetype, the pattern, the principle which was to manifest through personality. To understand this is to grasp the true significance of Plato's allegory.

Now, to resume the story. The oldest of the sons of Poseidon was Atlas who bears the world upon his shoulders. Atlas is a form of Adam. Both names are derived from the root *at* or *ad.*

As Adam was the first of the ten patriarchs, so Atlas is the first of the ten princes of Atlantis, and the monad is the first and chief of the numerations. Atlas, representing the monad or unity, is therefore given rulership over the whole world which he must support by the principle of unity. In other words, the unvierse is sustained by its own oneness. The other brothers, each of whom esoterically represents a law and the principle working within and under unity, are given principalities, that is, they are assigned spheres of manifestation; they are given rulerships over orders of seminal life.

In the meantime, Poseidon, as the great sea-serpent, turns the waters of Space into the nebular, spherical form of the globe. The key to the symbolism is apparent, for in the account of Atlantis, Poseidon is described as turning out the concentric zones as though upon a lathe, even and symmetrical in all their parts. In the midst of the bands or zones is a mountain rising in the middle of the imperishable land or island.

We know from the Egyptians and the Greeks that this central mountain represents the sun in the solar system, and in the planetary arrangement, the polar mountain, Meru or Olympus, the abode of the gods. This part of the symbolism could be developed at great length. In the Norse theology, the mountain Asgard with its three temples rises in the middle of the earth and is surrounded by the zones and sea, the outer extremity of which is a wall formed of the eyebrows of Emir, the primordial giant, a type of Atlas.

Plato refers to the central island of Atlantis as an acropolis where are gathered temples and great buildings which surround the golden-domed shrine of Poseidon. Here Poseidon is the invisible sun which, in the words of Paracelsus, lights the humid worlds as our physical sun lights the material world.

The zones with which Poseidon surrounds the central island represent the orbits of the planets, five in number (in the old

system the sun and moon were not planets). In the development of the earth itself, these zones are the magnetic bands which have descended to us under the symbolism of the five belts, that is, the Equator, the tropics of Capricorn and Cancer, and the Arctic and Antarctic circles.

There, then, is the angelic world described in the vision of Milton, the paradisiacal sphere where humanity dwelt before the mysterious and symbolical fall. Here was the empire of the kings of Edom which has vanished in the abyss. Here was the race of the demigods, the old order which has passed away. Here was the council of the Ases, the twelve Nordic gods who perished in the Gotterdammerung. Here was the pre-Adamic world—not prehistorical in the physical sense, but pre-physical in the historic sense. This was the race of the shadows, an intangible creation abiding in the humid essences of the middle region. Here, then, also is the true root of mythologies, of folklore, of fairy stories. From Atlantis come the accounts of the little people, the nymphs, the dryads, and that whole race of intangible creatures that float in the atmosphere above the cold surface of our own visible globe. These are the children of the fire-mist, the progeny of Poseidon, the spermatic life that came down to our physical plane hundreds of millions of years ago to become all the physical species and genera that we know through the process of adaptation and evolution.

The account then proceeds with a description of the glories of the Atlantean empire. Bridges were built to connect the zones, a canal was dug to unite the outer sea with the inner island. This single statement conceals the whole mystery of the esoteric system, the priesthood, and the creation of the state mysteries. The laws given by Poseidon were preserved and the race of Atlantis flourished and grew richer than all the races and kingdoms that would come after. This is the story of the Golden Age so beautifully set forth by Hesiod in his *Theogony.* This was

before the battle of the Titans, and as is specifically noted in the account, prior to the Trojan War.

When the Egyptians discoursed with Solon on the Atlantic myth they likewise ridiculed the barbarism and ignorance of the Greeks. As might be expected from a rival culture, the Egyptians ingeniously employed the prehistoric Greeks to symbolize the lowest corporeal part of nature.

We must now consider the symbolism of Hades or the subterranean Zeus, lord of the physical world. Hades is the physical body of the sun in the solar system, and the physical body of the planet in the planetary system. It likewise represents the physical part of all embodied life. The descent of the consciousness or intelligence into the material form is declared to be a descent into Hades. The physical life itself is the purgatorial sphere where spirits wander, exiled in the dark caverns of form which represent all the laws and bodies of physical nature. The figure of Zeus-Hades was formulated in the mysteries. His throne stands in the midst of a great subterranean cavern gouged out of Space and set aside as a place of travail. Birth guards the entrance and death the exit. All of nature must depart by the appointed gates.

Berosus, the historian of the Chaldeans, declared that when the earth itself was in the forming, it produced from itself compositа, monsters with many heads, strange, misshapen creatures that lived and died before the dawn of reason. These were the bodies, the snares, the nets which were to trap the souls of men. Thus it is that the Egyptian priests in their allegory called the empire of Hades Hellenic. They likewise showed that this world was divided from the Atlantic continents by a great sea. This is the sea of ether, the humid ghost-world that divides the states of being.

In the Atlantic account, the kings of Atlantis resolved to conquer the states of Greece. As the human soul descends into

this physical body for the sake of experience and enters upon the tribulations of the flesh, so it was written that in ancient times a part of the angels rebelled, and growing proud, were cast from the heavenly light. The rebellion of the angels is the story of the lost Atlantis. The same is contained in the biblical statement that the sons of God beholding the daughters of the earth and seeing them to be fair, descended unto them and conceived by them a race of giants.

When Zeus and the gods perceived the pride that had entered into the hearts of the Atlanteans, a council was called upon the great central throne to determine the fate of the rebellious race. It is here that Plato's narrative ends. Why? Was it true that he never finished the account? Or was his writing destroyed? This we shall probably never know.

It seems probable, however, that the reason for the destruction of the manuscript or for its incompletion belongs among the mysteries of the old initiations. Plato could say no more without revealing the true meaning of the whole story. The very words that Zeus would have to speak would expose a mystery. Therefore, all that remains of the story is the account of the disaster during which both the Greeks and the Atlanteans perished together, and with them the memories and the records of the old order.

When the Atlanteans, the seminal souls, descended into bodies in their war with matter, they lost the memory of their own celestial origin. The story describes the submergence of the Atlantic islands; the whole ethereal empire fell together into a material state and vanished in the abyss of matter. Gone were the palaces, the temples, the great walls, and the glory. Yet the old Atlantis is not truly gone. It is now emerging through man. The civilization we are building today is the resurrection of Atlantis. The souls that descended into matter are now strug-

gling to extricate themselves and are emerging gradually into the light of reason.

Why do all nations and peoples preserve a record of the deluge and the race that existed prior to the destruction? The answer is simple. It is the story of the origin of man himself. The whole physical human race is the fallen Atlanteans. Atlantis was the homeland from which we have come to our present estate. This was generally known to ancient peoples, but this knowledge has been lost through the vicissitudes of time.

The ancient Hindus declare that the human life wave comprises approximately sixty billion entitites. These are symbolized by the sixty million who perished in the Atlantean deluge. In the esoteric numerology, sixty-four million is the exact figure given. In the Pythagorean theory, the number sixty-four is an evenly even number because it can be divided back to unity without remainder by the formula:

$$\frac{64}{2} = 32;\ \frac{32}{2} = 16;\ \frac{16}{2} = 8;$$

$$\frac{8}{2} = 4;\ \frac{4}{2} = 2;\ \frac{2}{2} = 1.$$

Sixty-four is also the perfect number of the Chinese trigrams or of the numbers governing the physical creation. If the six and the four be added, the result is one. It is the diversity concealing the monad. It is, therefore, like the word ADM, a symbol of species or types, and represents an entire hierarchy or order of living things rather than a specific number of persons.

Here is the key to the old theological doggerel:

"With Adam's fall
We sinned us all."

The Atlantic civilization describes the descent of living souls individualized under the constellation of Pisces from their previous ethereal state into material form at the beginning of human evolution upon the planet. Making use of the records of the historical deluge which had occurred several thousands of years earlier, Plato, by combining the accounts, revealed and yet concealed much of the deepest mysticism of the Greek esoteric science. He exposed nothing but intimated much. And coming finally to the place where he could say no more without revealing all, he followed the admonition of Harpocrates—he became silent.

Supplementary Notes

Leo Frobenius, in his *The Voice of Africa*, ties his entire analysis of the origins of African culture to a peculiar phase of the Atlantis hypothesis. He points out that beneath the surface of African culture, there is a strong surviving tradition of a powerful prehistoric civilization which declined long ago. The religious beliefs of the people, their arts, legends, symbols, rituals, and architecture, all indicate that at some remote period, the Dark Continent had direct contact with some advanced social group. Frobenius gives special thought to the area involving Ife, Northern Yoruba, and Great Benin.

Referring to the Yoruban civilization, Frobenius writes "that it must be declared essentially African. By this I mean to say that it not only rests upon the surface of African soil like a bubble blown from abroad which a breath can also dispel, but, rather, that it is actually incorporated with it.... We are, then, faced with the question whether it was here developed or transplanted hither, i.e., whether we are to regard it as autogenetic, or in symphonic relation to foreign civilizations. The question is, did it originate in this country itself, or, if it was brought from beyond, which was the road that it took?" The same author then points out that many of the basic concepts of the Yorubans find their counterparts among the ancient Etruscans. The culture is pre-Christian, but points to a solid attainment which became both a traditional and a biological inheritance.

Frobenius then attempts to identify the mysterious people of the west with the Tursha fleet, which passed eastward through the

Pillars of Hercules in the 13th century B.C. If rather dramatically, Frobenius summarizes his concepts thus: "And this is the method by which I maintain I have re-discovered Atlantis, the Emporium of the culture of the west on the further side of the Straits of Gibraltar, that Atlantis, whose walls, as Solon informs us, held within them Poseidon's castle, where there was a wealth of luxuriant vegetation; where tree-like plants grew which gave forth food and drink and unguents (oil palm); that a fruit tree, with quickly decaying fruit (banana), and desirable condiments (pepper) there flourished abundantly; that elephants lived there; that bronze, or brass, was won there (as till recently was so, behind the Yoruban mountain range); that the natives wore dark blue (? tree indigo) garments, and that they had a somewhat foreign style of architecture (ridge roofs of palm leaves)."

There is a Supplementary Bulletin on Ancient Continents issued by the United States Department of the Interior, Office of Education, Washington D.C., relating to a broadcast given January 26, l937, over NBC, on the subject, "Did Atlantis Exist?" It is interesting to note that this bulletin, which consists of three pages of single-spaced typing, in no way questions the possibility or reasonableness of the Atlantis hypothesis. It even mentions Donnelly's book, *Atlantis: the Antediluvian World*.

On the front page of the bulletin, Atlantis is indicated as occupying the greater part of the Atlantic Ocean area. On the eastern side it extends downward from southern England to the western most point of Africa. On the western side, it extends southward from approximately Cape Hatteras to Cuba. The area involved would be considerably larger than the United States. This bulletin gathers the case for Atlantis under four headings. 1) Such a catastrophe as the sinking of Atlantis was possible. 2) The floor of the Atlantic once stood at a much higher level than at present. 3) There is a ridge between six and eight thousand feet high running through the Atlantic Ocean. 4) Similar or identi-

cal species of plants and animals exist on continents separated by oceans. These four points are individually considered with scientific verification from facts already established.

A paragraph in connection with the third point will indicate the general attitude. "Deep-sea soundings have revealed a great elevation or ridge which rises abnout 8,000 feet above the floor of the Atlantic Ocean, and it reaches the surface of the ocean in the Azores and other islands. This ridge must have been above the water once upon a time because the mountains and valleys of its surface could never have been produced except by agencies acting above the water. It is covered with volcanic ash, traces of which are found right across the ocean to the American coast."

The bulletin goes on to emphasize flora and fauna common to the eastern and western hemispheres, which could not have been so distributed had there not at one time been land bridges. The bulletin points out that cotton probably originated in America and was transported to the old world at a very early time. The banana also is found throughout tropical Asia and Africa and was cultivated in America before 1492. As it possesses no easily transportable bulbs, and cannot be propagated by cutting or by seed, it could only have traveled by prehistoric human care or by land bridges. The more the situation is examined, the more reasonable it becomes to assume the existence of an ancient continent between America and Europe. While studying various natural testimonies, we should not forget the migrations of religions and of the essential spiritual convictions which underlie the rise of cultures.

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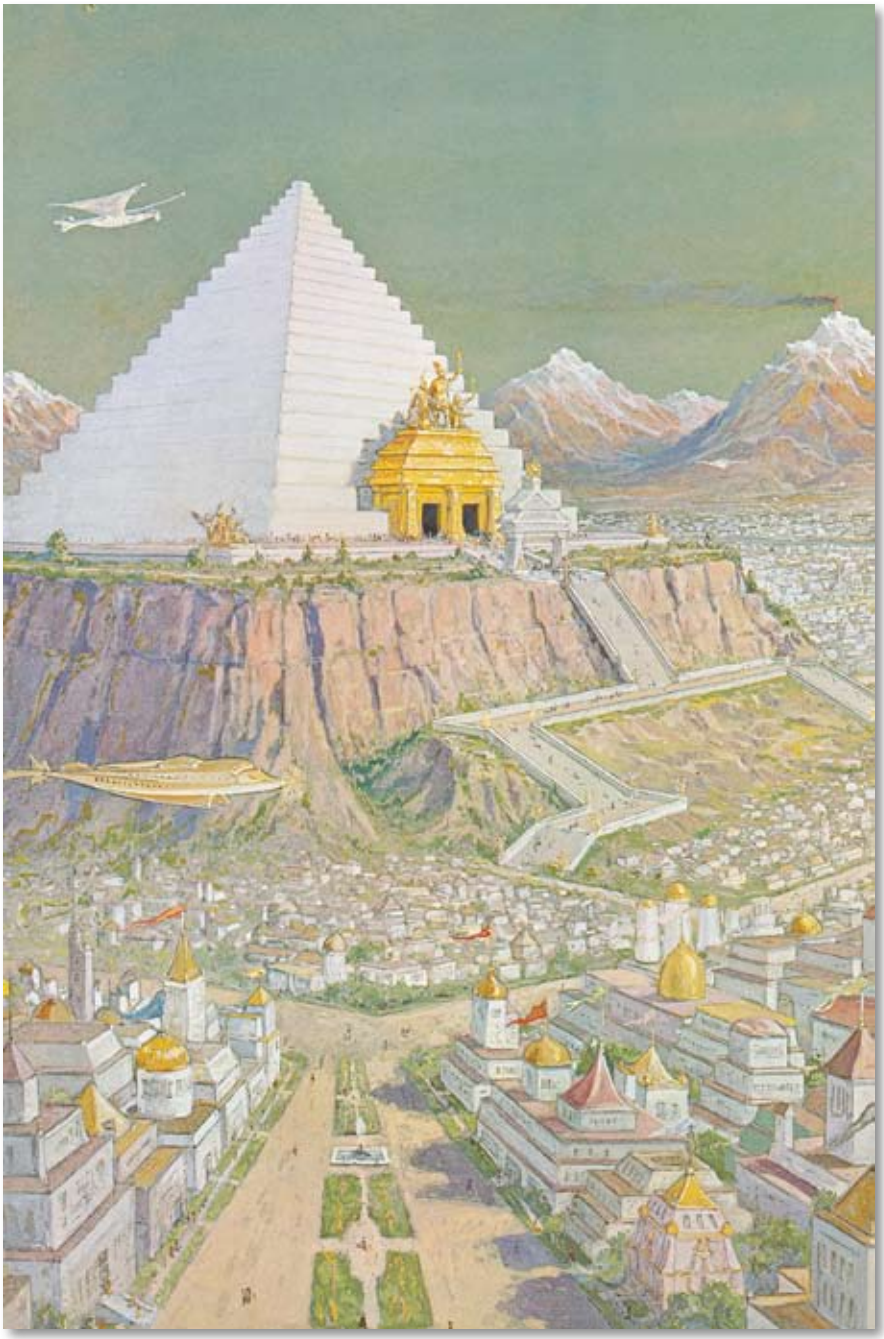
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